

THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque,
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N. Y.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Prinses Maniestraat 34,
Hague

NIGERIA

P.O. Box 418, Lagos

GOLD COAST

P.O. Box 39, Salt Pond

SIERRA LEONE

P.O. Box 11, Bo

KENYA COLONY

P.O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital
Adis Ababa

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Hafiz Bashiruddin
Rose Hill

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BALI ISLANDS

Abdul Hayee,
Bandjar Djawa

CEYLON

99 Driesburgs Ave.
Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan St. Singapore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

A Passage From The Holy Quran

And then We have surely given them a great reward from Ourselves;

And We would surely have guided them in the right path.

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

This grace is from Allah, and sufficient is Allah, the All-Knowing.

وَإِذَا لَا تَجِدُهُمْ مِنْ دُونِنَا أَجْرًا عَظِيمًا ۝

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ۝

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ۝

The Sayings of The Holy Prophet Muhammad

The Holy Prophet Muhammad said one day to his companions, "Reverence God as is becoming of you." They said, "Verily, O Apostle of God, we do reverence Him, and praise be to God who has endued us with it." Then the Prophet Muhammad said, "It is not so; but whoever reverences God as it is suitable for him to do must guard his head from humbling itself to others, and from pride and arrogance towards God and God's creatures; he must guard his senses from whatever is wrong, and must guard his mouth from eating forbidden things, and his heart from receiving what is prohibited; and he must keep death in mind, and the rotting of his bones. And whoever wishes for future rewards must abandon the ornaments of the world. Therefore any one attending to the aforementioned points has verily revered God as it is his duty to do."

* * *

Not one of you must die but with resignation to the will of God, and with hope for His beneficence and pardon.

* * *

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking; and from taking that which is unlawful and bad. The best of God's servants are those who, when seen, remind of God; and the worst of God's servants are those who carry tales about, to do mischief and separate friends, and seek for the defects of good.

Teachings to the Followers

Addressing me Almighty God has said that righteousness is a tree which should be planted in the heart and the water which nourishes this righteousness waters the whole garden. Righteousness is a root without which all else is vain. If it is there, there is every hope. What does it profit man if he professes his search for God with his lips only but does not take any sincere practical step? Remember I truly say to you that perished already is the man who has the leaven of worldliness in his faith, and hell is very near the soul whose intentions are not all for God, but are partly for God and partly for this world. If there is an atom's weight of worldliness in your intent all your worship is in vain. In that case you follow Satan and not God. Never expect that God will help you as such for, you are a worm of the earth and like a worm would perish in a few days, and God will not be in you—nay, He will be pleased to destroy you. But if you really die from your self then you will re-live in God, and God will be pleased with you; and that house will be blessed in which you live and the blessings of God will descend upon the walls of that house, and that city will also be blessed in which such a man lives. If your life and your death and all your movements, as well as your gentleness and severity are all for the sake of God, and if you do not test your God in every trial and tribulation, nor sever your connection with Him, but on the other hand you always put your front foot foremost, then truly will you be the chosen ones of God. I am as much a man as you are and my God is your God. Do not, therefore, waste your powers. If you turn wholly to God then be sure, and I am saying it to you under God's direction, that you will be the chosen people of God. Make your hearts the seat of the Majesty of God, and let not your tongues only, but also your actions, bear witness to the Unity of God so that He

may send down His favors and bounties upon you. Shun rancour and ill-will; show sympathy to all your fellow creatures. Walk every path of virtue, for you do not know by which way you will find acceptance in His sight.

Glad tidings to you that to attain Divine nearness you have absolutely a free field for yourself. This world has become too much for every one else and no one cares for what will contribute to the attainment of Divine pleasure. There is a unique opportunity therefore for those who are very eager to enter this gate to show their mettle and thus find special favor in the sight of God.

Do not think that God will destroy you. You are a seed sown by the hand of God. Almighty God says that this seed will grow and bear flowers and fruit and its branches will spread on all sides resulting ultimately into a big tree. Blessed is he who believes in the word of God and does not fear the intervening trials, for trials must come that God may try and see who is true or false in his pledge of *Bai'at*. He who stumbles at a trial cannot in any way harm God, and his evil fate would lead him into hell. Would that he had not been born!

But those who wait patiently till the end, though shaken meanwhile with great convulsive misfortunes, overwhelmed with storm and stress, ridiculed, mocked scoffed and derided by people and held up to scorn by the world at large, will surely succeed in the end and the doors of Divine blessings will be thrown open to them.

Addressing me Almighty God has said: I should inform my followers that those who believe, and whose faith is not leavened with worldliness, nor tainted with hypocrisy or moral cowardice and whose faith does in no way fall short of faithful obedience, these are they who are the chosen people of God, and these are they who tread the path of rectitude.

Listen, all ye that would listen: What is it that God desires of you? Only this that you should entirely become His. Do not set up any other God with Him, neither in heaven nor in the earth. Ours

is the living God Who is as much alive now as He was before, Who speaks now as He did before, and Who hears now as He heard before. It is a poor belief that He hears now but He does not speak; He speaks as well as He hears; all His attributes are eternal, and none of them is or will ever be held in abeyance. He is the One without any partner, Who has neither son nor wife. He has no peer or equal, and He is unique in His attributes which no creature shares with Him. None is equal to Him nor does any one possess His attributes. His powers are limitless. He is far, yet very near, and being near He is still far. He shows Himself to His Elect by special manifestations, but He has neither body nor form, He is above all, but we cannot say that there is anything below Him; He is on His *Arsh*, i.e. throne, but we cannot say that He is not on earth. He is the personification of all the perfect attributes, the manifestation of all the praises, the source of all good, the embodiment of all powers, the origin of all grace, the returning point of all things, the King of all regions, the Lord of all, Who is endued with every perfection and free from every defect or shortcoming, and it is He alone to Whom worship is due from all those who are in the heaven or in earth. There is nothing impossible with Him and all the souls with their powers and all the particles of matter with their properties are His creation, and without Him nothing can come into existence. He manifests Himself by His own power and might and signs, and it is through Him that we can find Him. He always reveals Himself to the righteous and shows the wonders of His powers. It is thus that He is recognized, and it is thus that His will is known. He sees without physical eyes, and hears without physical ears, and speaks without the physical tongue. He it is Who creates things out of nothing as you may have experienced that in a vision He creates a world without any matter and shows non-existent things as existent. Wonderful are all His powers. Ignorant is he who denies His powers and blind is he who is ignorant of His hidden powers. He does, and can do, everything except that which is opposed to His great attributes or promises. He is One and Unique in His Person and Attributes and Works and Powers.

(*The Promised Messiah*)

The Existence of God and The Holy Quran

By

Hazrat Mirza Bashiruddin Mahmud Ahmad
Head of the Ahmadiyya Movement in Islam

Believing as I do that the Holy Quran has pointed out all the ways of attaining to spiritual perfection, I will draw all my arguments from the Holy Quran. As the first knowledge which a man obtains after he comes into the world is obtained through the ear, therefore I too will begin with an argument which relates to the ear. The Holy Quran says:

Now hath he attained felicity who is purified and who remembereth the name of his Lord, and prayeth. But you prefer this present life, yet the life to come is better, and more durable. Verily this is written in the previous scriptures, the books of Abraham and Moses.

In these verses felicity is promised to those who become pure and who not only make a verbal admission of the existence of God but give a proof of their belief in Him by worshipping Him, but men give a preference to the life of the present world while the final welfare is a real and enduring one. The verses further add that this truth is found not only in the Holy Quran but also in all the previous scriptures, e.g., in the books of Abraham and Moses. In these verses we are told that true felicity is enjoyed by those who purify themselves and not only believe in God but also obey Him. In proof of this statement, attention is drawn to the fact that this teaching is common to all the religions of the world. The chief people with whom the Holy Prophet had to deal were the Jews, the Christians, and the people of Mecca. The former two people both believed in Moses, while all the three believed in Abraham and therefore, to bring the truth home to them, they were told that the

same teaching was given by Moses and Abraham; and therefore, they were bound to accept it as true. Thus we see that one of the chief arguments of the existence of God given by the Holy Quran is this, that all the religions of the world concur in holding that there is a Being who created the whole universe. Changes do occur in the beliefs and doctrines of a people owing to changed circumstances and conditions, yet notwithstanding this, all the historical religions of the world agree in believing in the existence of God, though there may be some difference of opinion as to His attributes.

The religions that are extant, such as Islam, Christianity, Judaism, Buddhism, Sikhism, Hinduism, and Zoroastrianism, all believe in God who is known as Allah, God, Elohim, Parmeshwar, Parmatma, Sat Guru, or Yazdan.

And as regards the religions that have now become extinct whether they appeared in the lands of America, or the deserts of Africa, or in Rome, England, Java, Sumatra, Japan, China, Siberia, or Manchuria, the traces that we still find of these religions all point to a belief in the Supreme Being. How did this agreement of religions come about and who was it who informed the Red Indians of America of the beliefs of the natives of India, and the natives of China of the beliefs of the people of the Sahara of Africa? In ancient times the people of the world did not possess those means of communication which they possess now, and the intercourse that the inhabitants of distant lands now have with one another was non-existent in days gone by. There were large tracts of land that were unexplored and large continents that were yet undiscovered. Then how did it come to pass that people that were so wide apart from one another, and were so different in their habits, customs, and tastes all agreed on this belief? It is difficult even for two men to agree on a self-invented fiction. Is not then the concurrence of so many different peoples who had no means of communicating their thoughts to one another on the belief in the Supreme Being, a conclusive evidence of the existence of God being a fact? Now when thousands of peoples are of one mind as to the existence of God, why should we not conclude that the existence of God is a fact?

The second argument of the existence of God given by the Holy Quran is contained in the following verses:

And this is Our argument wherewith We furnished Abraham that he might make use of it against his people: We exalt unto degrees of wisdom and knowledge whom We please; for thy Lord is Wise and Knowing. And We gave unto him Isaac and Jacob; We directed them both: and Noah had We before directed, and of his posterity David and Solomon; and Job, and Joseph, and Moses, and Aaron: thus do We reward the righteous: and Zacharias, and John, and Jesus, and Elias; all of them were upright men: and Ishmael, and Elisha, and Jonas, and Lot; all these have We favored above the rest of the world; Those were the persons whom God hath directed, therefore follow their direction.

In these verses God requires us to consider whether we should follow that to which so many good and pious persons bear witness or that which is said by other ignorant persons whose character cannot stand comparison with that of the personages named. It is clear that weight must be attached to the witness of those persons who proved their virtue, purity, abstinence from sin, and truthfulness, by their conduct and practice. So it is the duty of every person to follow them in preference to others. And we see that all those who propagated virtue and morals and whose righteousness was universally acknowledged on account of their good deeds, bear witness to the existence of a Being who has been called by different names in different languages. Rama and Krishna in India, Zoroaster in ancient Persia, Moses in Egypt, Jesus at Nazareth, Nanak in the Punjab, and the Master Prophet Muhammad of Arabia (may peace and blessings of God be upon him) who when still young won the title of al-Amin (the Truthful) and whose adversaries failed to cast a slur on his conduct when he referred them to his unsullied character by saying:

I have dwelt among you for a long time before this; will you not reflect?

These and thousands of other righteous men who have lived on this Earth all declare with one voice that there is a God, nay, they

even claim to have seen Him and to have talked with Him. The greatest philosopher that has ever lived on this Earth cannot claim to have accomplished even a thousandth part of the work done by the least of this holy band. On comparing the lives of the holy messengers of God with those of the philosophers, it is more words than deeds that we come across in the lives of the latter. How can the philosophers show that truthfulness and sincerity, which has been shown by the prophets? The former preach truth but do not practice it.

On the other hand, the holy personages, whose names I have mentioned above, suffered thousands of hardships merely for their loyalty to truth, but they were never thrown off their balance. Plots were made to murder them, they were turned out of their homes and were scoffed at in streets and bazaars, and the whole world severed its connection with them, yet they stuck fast to their purpose and never sought refuge in dissimulation from the tyranny of their persecutors. Their conduct, their abhorrence of worldliness, and their aversion to display establish their disinterestedness and show that they never did anything from selfish motives. Now such sincere and trustworthy personages all declare with one voice that they have seen God, have listened to His voice, and have witnessed His glory.

What reason have we then to reject their unanimous testimony? When a number of men whom we daily hear speaking falsely agree in making a statement, we have no choice but to accept it as true. When men, of whose character we are quite ignorant, publish their investigations in the columns of newspapers, we readily believe in them. But alas! when men of established integrity and admitted sincerity such as the prophets are, unanimously testify of the existence of God, we disbelieve them. People say, London is a city, and we believe it. They say that Australia is a vast land and we do not deny it. Why? Because many people have testified of these things, and this, notwithstanding the fact that we are ignorant of the character of our informants and do not know whether they are liars or truthful persons. But those who testify of the existence of God

on the basis of their personal knowledge are men whose truthfulness and honesty are as clear as the mid-day sun. They established truth at the cost of their property, their homes, their honor, and even their lives. How can it be fair to believe the travelers and geographers and disbelieve these truthful and sincere men! If the existence of a town can be proved on the testimony of a number of persons, why cannot the existence of God be said to be established on the testimony of thousands of truthful and sincere persons?

In short, we can by no means reject the testimony of thousands of upright and righteous persons who claim to be eye-witnesses to the existence of the Divine Being. It is strange that those who have devoted themselves to the acquirement of a knowledge of things spiritual declare that there is a God while those who are quite strangers to spirituality say: "Do not believe the prophets, but believe us." Even if there are two equally trustworthy witnesses, preference will of course be given to the testimony of him who says he has seen such and such a thing and not to that of the other who says he has not seen it; for it is possible that the eye of the latter may have not fallen on the object in question, but it is inconceivable that one may have not seen a thing and may have fancied he was seeing it. Thus we are bound to give preference to the testimony of those who claim to have seen God and not to the statement of those who deny His existence.

The third argument of the existence of God to which the Holy Quran points is that the very nature of man is an evidence of God's existence. For, there are certain sins at which the very nature of man recoils. For instance, even the most irreverent atheists will abstain from incest and falsehood and will have nothing to do with excrement, urine and other filths. Why is this so? If there is no God, why does he distinguish between his mother, sister, daughter, and other women? Why does he hate lying? What are the reasons for which the foregoing deeds appear loathsome in his eyes? If he does not stand in awe of some Higher Power, why does he shun these deeds? Lying and truthfulness, justice and injustice should

be the same to him. Everything should depend on his pleasure and he should be at liberty to do whatever his heart desires. What law is there that is controlling his passions? It is God that is governing him: His throne lies on the heart. An atheist may pretend to have outstepped the bounds of the kingdom of God, but it is impossible for him to out-leap the bounds of the God-made nature. His abstinence from sin or his reluctance to disclose his sin shows that his heart is possessed with the fear of being called to account by a King, though he pretends to deny His sovereignty. God says in the Holy Quran:

By the day of judgment and by the admonishing soul.

In this verse two things are adduced as evidences of the existence of God and of the Great Judgment Day. The first evidence is to be found in the fact that for every thing there is appointed a judgment day when rewards or punishments are meted out according as the deeds are good or evil. If there is no God, why are punishments and rewards dealt out in this very life? This portioning out of punishment and reward is also an object-lesson for those who deny the Last Judgment Days, for it shows that the judgment begins from this world. Illicit intercourse gives rise to syphilis and gonorrhoea, while intercourse with one's wife does not give rise to these infernal diseases, though the action in both cases is the same. The second evidence is the admonishing soul or conscience which upbraids a person for his evil deeds. Even an atheist regards adultery and lying as evil and will not approve of vanity and envy. But why? The atheists have no Law. They disapprove of these things instinctively, and they do so because they have a fear of being called to account by a Supreme Ruler, though they are unable to express it in words. To the same effect, God says: "He has inspired every soul with what is evil and what is virtuous." Thus the very sensibility of good and evil is a very strong evidence of the existence of God. If there is no God, there is no reason why one thing should be held as evil and another thing as good. On the other hand people should be at liberty to do what they please.

The fourth argument of the existence of God adducable from the Holy Quran is this:

And that unto thy Lord is the end of all things: and that He causeth to laugh and causeth to weep (i.e., our happiness and pain are from Him); and that He putteth to death; and giveth life; and that He created the two sexes, the male and the female, of seed when it is emitted.

In these verses God draws the attention of man to the fact that every action must have an agent and therefore if we ponder over the whole universe, we shall be led to the conclusion that God is the end of all things and that it is He who is directing the universe. Directing our attention to our initial condition, He reminds us that it is from seed that we are created and that the more backward we go, we find ourselves more and more insignificant. How can we then under the circumstances be our own creators? There can be no creation without a creator and man cannot be his own creator, for when we consider his condition, we find that it is from a very humble and lowly state that he rises upwards. When he is unable to create in his advanced state, how could he create when he was a very insignificant thing? Thus we are forced to the conclusion that he has been created by someone else whose powers are unlimited and unbounded.

The farther back we go tracing the gradual development of man, we find that the causes contributing to his development become more and more subtle and at last a stage is reached when knowledge fails and science declines to go further. It is there that the hand of God is working. Every scientist has to admit that the end of all things is a Being who is incomprehensible by reason and that Being is God. This is such a clear evidence of the existence of God that the dullest man can easily understand it.

It is said some one asked a Beduin "How do you know that there is a God?" He replied "When I see the dung of a camel lying on the ground, I conclude that a camel has been there. When I see this big universe, why should I not know that it must have a Creator?"

In fact, this answer is very true and consistent with the nature of man. If a person thinks over this huge creation, he has no choice but to accept the existence of a Being who brought this universe into being.

This argument though similar to the last one, is stronger still. In this the conclusion comes home to us with greater force. God says:

Blessed is He who has the kingdom in His hands and is All-powerful. He has created life and death so that He may see which of you does greater good. He is Omnipotent. He is the Forgiver. He has created seven heavens wherein He has created harmony and symmetry. You will never seen any kind of conflict in His creation. So turn your eyes and see and your vision will return fatigued and bewildered.

Some people allege that the universe came into existence incidentally by a chance combination of elements. Some scientists try to prove that the spontaneity of commencement is a scientific possibility. God refutes the theory in these verses. Chance existence cannot be subject to order and regularity, but on the other hand, haphazard existence must necessarily be characterized by chaos and confusion. Picture is a combination of different paints and colors, but if a number of colors be thrown on a piece of paper, no picture can be the result. Similarly, houses are made of bricks, but if bricks be thrown haphazard one over the other in a heap, the result can never be a house. Even granting that there is really such a thing as chance in the world, it is impossible to urge in view of the perfect order prevailing all over the universe that all this came to exist of itself. Let us admit that matter is self-existent, let us again admit that the Earth sprang up of itself out of the matter. Let us further admit that Man came to exist of himself. But looking at the human nature it becomes evidently impossible to believe that such a perfect organism can be a chance existence.

Ordinarily the attribute of an object points to the author of the object. At the sight of a good picture one cannot help thinking that

it must have been painted by a skillful hand. Similarly good handwriting is an evidence of the skill of the writer. The more the good qualities come to light, the more does the greatness and the cleverness of the author come home to the observer. Such being the case, how is it then possible that the perfect order and the most consummate management discernible in the length and breadth of the universe can have ushered into existence haphazard without an intelligent author.

It goes without saying that God has endowed man not only with progressive faculties but also with reason so as to enable him to give his thought a practical shape. Human body is too well adapted to this condition. As man has to earn his livelihood, he has material provided for it. If the tree is to receive nourishment from the soil, it has roots by means of which it can suck up nourishment from the soil. If the food of the lion is flesh, it has got claws perfectly suited for prey. If horse and ox feed on grass, they have flexible necks, capable of bending for eating grass. Is it possible to think that all this is a chance? Can it be imagined that this world came into existence of itself?

Again, if man is provided with lungs, the air is also brought into existence for them. Again, if man depends on water for his existence, water is also supplied. If man has got eyes to see with, there is also the light for the proper use of them. Again, man has ears and along with them, sweet voices are also present. With the tongue delicious things are also to be found. Along with the nose sweet scent is also to be met with. If lungs were a chance creation, what about the air? If eyes be a chance creation, how can then chance create a sun for them at so great a distance? If ears were a chance existence, who was it that created melody for them? Strange indeed is the chance theory of the atheist which works so intelligently that procreation has been made a necessary feature of all beings subject to death, while procreation is entirely wanting in the case of things not subject to death. If, for instance, man had not died, world would have perished in a few years, hence it is that man is subject to death. But on the other hand, the sun, the moon, and

earth are not liable to death. This arrangement is none the less strange that as the sun and the earth were to attract each other, they are therefore placed at enormous distance from each other to avoid collision.

Do not all these things clearly prove that this universe has a creator who is all-knowing and whose knowledge is infinite and whose rule is perfect and most regular, admitting of no excess or deficit. To me, even my fingers are a proof of God's existence. If I had got a lion's claws, I would not have been able to write. The lion is not endowed with knowledge, it has got no fingers to write with. While He has conferred upon me knowledge, He has vouchsafed to me fingers.

Thousands of statesmen are day and night busy looking after the right conduct of state affairs, but still such serious errors are sometimes committed that States thereby suffer great losses, nay sometimes errors lead to the ruin of the States. If the whole universe has flowed out of sheer chance, is it not wonderful then that when even the best of statesmen are not above mistake, this chance is perfectly infallible? The reality is that there is one Creator of this universe who is All-knowing and All-powerful. Had this not been the case, this perfect order would not have existed.

The next argument for the existence of God is that believers in God are the most successful class of mankind and pass safe and sound through all the opposition of their foes. Every country has been visited by men whose mission it was to make men believe in the existence of God. They had always met with the severest opposition, but not even a world of opposition could take away anything from the success which was their portion. Did those who drove Ramachandra in exile enjoy happiness and success? Has not the name of Ramachandra been living thousands of years and is not the name of Ravana an object of curse for all the time to come? What did the Kauravas gain in setting aside the word of Krishna? Did not the Kauravas meet with death and destruction on the battlefield of Kurukshetra? Pharaoh who had put the Israelites on the

work of brick-making stood in opposition to a helpless man named Moses. Could he do anything against Moses? On the other hand, he was drowned and Moses became king. The opposition which Jesus suffered is known to all. The success which attended Jesus' mission shines forth like the meridian sun. His enemies perished and his followers became mighty kings. Our Lord the prophet of Islam was the promulgator of the doctrine of the existence of God. A European writer describes his zeal for the cause of God as a monomania. People stood against him. All friends and foes turned against him. Did he not overcome all his enemies? If there is no God, where did all this help come from? Had this been all chance, there would have certainly been some one or other of such people as advocate the cause of God's existence that might have succumbed to the opposition. How is it that whoever stood up as the upholder of this cause met with unqualified success.

Another argument is the acceptance of prayers. When man prays to God in despair He accepts the prayer. This condition is not confined to any period and place. God says:

When my men inquired about me, tell them that I am and I am nearest at hand. I hear the prayers of the supplicator when he prays. So it is proper for them to believe in Me and obey Me so that they may be guided.

Somebody may ask how is it known that God listens to prayers. It might perhaps be a chance occurrence that sometimes one gets the object prayed for as sometimes one cannot have the object he prays for. If, however, all the prayers be granted then it can be said that the prayers are granted. But when only some prayers are granted and a large number are rejected, it is difficult to assert that it was not chance phenomena. The accepted prayer carries with it the marks of acceptance. There are numerous examples in the life of Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, of such acceptance of his prayers. To quote one out of many instances, once a boy who was bitten by a rabid dog, was seriously laid up with rabies and the experts at the only government

sanitarium in India gave him up as a hopeless case saying that death was certain and sure. Hazrat Ahmad prayed for the sick boy and to the amazement of all and the special astonishment of the medical specialists, the patient recovered, although it is generally accepted that rabies is beyond all human cure. Hence, it is clear that the acceptance of prayers is also a proof for the existence of God.

Another argument, which is of great importance, inasmuch as it brings home conclusively the existence of God, is this. God says: God strengthens His men by telling them stern realities.

When God is always speaking to a large number of His righteous men, it is impossible to disbelieve His existence. He not only speaks to His prophets but also to others of His righteous men. Sometimes He talks to a poor man by way of comforting him when he is in distress. Accordingly He spoke to me too, His humble servant and proved His existence to me. Sometimes He does not refrain from speaking even to the most sinful of His creatures. There is no mistaking the fact that such visions and inspirations are from the Most High for they often embody mighty prophecies which are fulfilled in due course. Very frequently these inspirations contain predictions referring to things which are to take place centuries hence, so that nobody may have the chance to say that the dreams are only fancies caused by the perceptions of the current events and that their fulfillment is little better than a chance coincidence.

(Translated and Condensed)

Every human being has two inclinations—one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but Divine assistance is nigh, and he who asks the help of God in contending with the evil promptings of his own heart obtains it.

* * *

God's kindness towards His creatures is more than a mother's towards her baby.

* * *

Worship Allah as thou would if thou saw Him; for, if you do not see Him, He sees you.

* * *

(The Holy Prophet)

The Prophet of Islam

By

Sir Muhammad Zafrullha Khan

Muhammad was par excellence, a prophet. Carlyle describes him as the Hero as Prophet.

The functions of a prophet are twofold:

- (a) to receive divine guidance through revelation and to communicate it to the people; and
- (b) to illustrate in his own life and character how a righteous life may be lived in accord with the teachings that he propounds.

It is necessary, therefore, that a prophet must be a human being like the rest of us. If he is God, or an Angel, or superhuman, he cannot serve as an ideal for men. In such a case, it will always be said that we cannot live as he lived, for we have not his strength and his capacity.

Muhammad was a human being like the rest of mankind. He laid no claim to a superhuman status or superhuman capacities. He was a righteous man. His life and conduct had been pure and righteous from his childhood onwards. Long before he was called to prophethood, his people had conferred upon him the title of Al-Ameen, that is to say, The Righteous.

He, by word or deed, had never uttered nor acted a falsehood during his forty years of life before he was called to prophethood. He would not, at that mature age, invent a lie against God. He was no impostor.

So here we have a guarantee of truth and righteousness through the testimony of his previous life.

His personality is historic and not mythical or semi-mythical. Every action of his life has been recorded; every word uttered by him has been preserved; no part of his life is in shadow.

His life was multi-sided. He was not a hermit who had withdrawn from the world and lived in retirement.

He married and became a husband and a father, setting an example as such. He was, during various phases of his life, a servant; a master; a merchant; a subject; a soldier; a general; a magistrate; a judge; and a sovereign. In all these capacities, he set up for us an ideal to follow.

He was left an orphan; his father having died before his birth and his mother when he was a few years old. Even as a child in the household of his uncle where he was brought up among a number of cousins, he was contented with little, was sober, and dignified.

As a youth, he was trustworthy, kindly, and helpful. He led a completely chaste life.

He bore the severe persecution to which he and his small band of followers were subjected in Mecca during the first thirteen years of his Ministry with dignity, patience, and perseverance. His faith and trust in God were superb.

In the end he had to leave Mecca and take refuge in Medina. Even here he was not left in peace. His Meccan enemies organized expedition after expedition to put an end to him and his companions by violence and force of arms. He was thus compelled to fight in defence of the right of *all* men to worship God according to their own lights. The fighting that he was thus forced to take part in was most repugnant to him. He conducted it humanely and chivalrously. Though he commanded in battle, he never wielded a weapon himself, so great was his reluctance to take human life or to inflict physical injury upon another even in a righteous cause.

The pattern of his life continued uniform during adversity and comparative security and affluence. Even when he became, through the spread of Islam, the master of a great part of Arabia, his personal life continued austere. His wardrobe consisted only of the minimum number of garments that he needed and actually wore. These were frequently patched and had to be repeatedly washed as there was

little change available. For days he and his family went without food subsisting upon dried dates or crushed parched barley. He did not sleep in bed but on the ground on a mattress of undressed leather, stuffed with the dry twigs of a palm tree.

In addition to the five daily services, he spent long hours at night in solitary prayer. He never touched a drop of wine or liquor all through his life. He observed the fast of the month of Ramadhan, and in addition, usually observed a fast for two days in each week.

His kindness towards children, his personal devotion towards, and service to widows, orphans and the needy, his care of the sick and the indigent were proverbial.

Combining in his person the highest spiritual and temporal office, he yet set an example in humility, cooperation and courage. His life was so simple in all respects that the humblest and lowliest would find it easy to follow in his footsteps, and yet, so exalted that there is not a man who may not, by studying his teachings and following in his footsteps, achieve a complete moral and spiritual transformation.

The record of the verbal revelations received by him and transmitted by him to his followers is contained in the Quran. This record is authentic down to the last vowel point. Not the slightest doubt has ever been cast upon its integrity. In this respect, it occupies a unique position among religious scriptures. Translations of the Quran have been made into various languages but no translation is permitted to become a substitute for the original. It is open to any person who wishes to study it to acquire a working knowledge of the Arabic language and to study the Quran in the original himself. This is a priceless boon. No such certainty attaches to the scriptures of any other faith.

The record of the character and life of the prophet and of what he himself said and taught is contained in other collections. His life may be studied in the minutest detail. He lived close upon 1400 years ago and yet his life, personality, and character are as much a reality to those who wish to study them today, as if his life was being lived before our very eyes.

Islam and Universal Brotherhood

By

IMAM ZAHUR AHMAD BAJWA

Mankind is to-day in the midst of one of the greatest crises in history. Vast problems—social, economic and political, have arisen and are baffling and taxing the minds of statesmen and men in the street alike. The most serious and exacting of them all, essentially social but which leads on to the other two, is that of race complex, a yardstick by which, on account of accident of birth, a human being is classed superior or inferior and thus perpetuates man's inhumanity to man. In spite of vast advances in scientific and literary spheres a tense atmosphere of frustration and exasperation prevails. Neither the comforts and amenities of life nor the lesson taught by the horrors and misfortunes of two devastating wars equally shared by peoples of various shades and color, have made man happy. In fact, the greater the material progress the greater the failure to rise above petty nationalism or even sectionalism. Science should have served to bring the peoples closer together but, unfortunately, hatred between man and man was perhaps never so great and the lack of realization that we all are children of God is most appalling. Human ingenuity is submerged in a race to outstrip the other in harnessing nature not for the survival of mankind but for its destruction.

This grave peril is sensed by many but few are gifted with the courage of plain-speaking, a virtue so sadly lacking these days. Dr. Cyril Garbett, Archbishop of York, says this is due to rejection of Christian faith and morals. Sir Muhammad Zafrullah Khan, Foreign Minister of Pakistan, a statesman with a deep religious outlook which he brings to bear upon international problems and seeks their solution in that light, sounded a grim note of warning to the United Nations, the organization brought into being to establish peace in the world by banishing fear, hatred, war and hunger, when he said:

"We are told God created man in His own image—meaning no doubt that man would become a reflection and manifestation of

Divine attributes. How much of that reflection is discernible to-day?

"Man's increasing mastery over the forces of nature, his rapidly multiplying degree of control of material resources, his vast and fast accumulating reservoirs of knowledge and power; how are they being employed? To achieve what ends?

"What is the *honest* answer to these questions? To-day (not wholly and exclusively but mainly) this mastery, instead of being harnessed and devoted to the beneficent service of man, is being devoted increasingly, furiously, feverishly towards the constant perfecting of the instruments of man's agony and destruction.

"Mankind stands at the brink of disaster. It is being rapidly marshalled on opposite sides into ranks and it looks as if, on the signal being given, a veritable hell would be let loose spreading unto the uttermost corners of the earth. The sands of time are running out and man rushes unheedingly towards disaster. How shall he save himself? First, by acceptance of and faith in right principles, next by implementing those principles through appropriate action, then by widening the sphere of their operation till they are universally, or at least widely, accepted.

"And, finally, by watchful perseverance to ensure that mankind does not fall away from them once more. Let us strive in that manner."

Jesus emphasized the Fatherhood of God to bring home to his followers the fundamental equality of mankind and taught "love thy neighbour as thyself". Dr. Malan, the Prime Minister of the Union of South Africa, insists on racial segregation to save and maintain 'Western Christian civilization'. How is it compatible with the teachings of Jesus is much beyond ordinary understanding. Small wonder the rejection of Christian faith and morals should have led Dr. Garbett to believe that "it is impossible to hold any reasonable hope that

Great Britain will ever recover the place she once held in the international world", though he suggests she may "give the world an example of a nation in which social justice and freedom flourishes."

Again, it is not my intention to draw any comparison between Christianity and Islam. I have referred to the findings of Dr. Garbett in his book, *"In an Age of Revolution,"* to bring home the fact that it is in the widest application of social justice that the nations, both great and small, will find the enduring cure of their ills. Without it mankind will fail in achieving its object. The Quran says that before the creation of man God proclaimed:

I have decreed the coming into being upon the earth of one who should be My vicegerent and should manifest My attributes in himself.¹

At another place the Quran says:

God is He who has appointed you (mankind) His vicegerents upon earth. Know then, that he who fails to recognize this dignity and to act in accordance therewith shall be answerable for his neglect.²

The divine attribute of Creation brought into being oceans, islands, mountains, rivers, minerals, etc. and man was created to exercise dominion over and bring into his service and use all these things in accordance with divine attributes and thus fulfil the ultimate object of all creation. The use and benefit of these and other natural resources is not restricted and confined to any particular section or class of mankind. Islam recognizes individual ownership for greater facility of regulation and for the stimulation of initiative and enterprise but subjects all ownership to a moral trust which makes it obligatory upon the individual to use all property in the most beneficent manner for the service of mankind. Man is dependent, for the purpose of fulfilling his own needs and the needs of those for whom he is responsible, upon the utilization

¹ *Al-Baqara*, verse 31.

² *Al-Fa'ir*, verse 40.

of these very natural resources and has, therefore, been permitted the appropriation of a certain portion of the fruits of his labor and the application of his skill for this purpose. Since man himself has been created for an object and a purpose which is common to the whole of mankind and the universe has not been created for the benefit of a class, section or individual, Islam enjoins that the exercise by man of the dominion over the resources of nature should be such that he should reflect, through his acts and conduct, the divine attribute of Providence.

Probably all religions would agree so far. Is it not an irony of fate then, that this domain over the forces of nature and appropriation of material benefits intended for the widest and most helpful distribution should provide an excuse to rationalize exploitation in any shape or form? Did God ordain the reflection of His image in any particular people because they happen to be of a particular race or color, or they happen to enjoy material advantages over their less fortunate fellow human beings? Islam gives, not only answer to this question, but also teachings that can be put into practice and has thus solved most effectively this vicious and perennial problem. It has abolished all privilege and class distinctions. Righteous conduct is the only badge of honor.

The Quran says:

We have created you from a male and a female and divided you into tribes and nations for greater facility of identification and intercourse, but the most honored among you in the sight of God is he who leads the purest and most righteous life.³

This verse sets the standard of nobility and honor. Throughout the history of Islam men of every race and color have risen to the highest eminence in every sphere, domestic, social and political, without any let or hindrance, and are to-day deeply revered. Zaid, a slave Muslim set free by the Holy Prophet of Islam, was married to the Prophet's cousin. His son was the

³*Al-Hujurat*, verse 14.

youngest general appointed by the Holy Prophet to lead an army which included many veteran soldiers of great repute and experience and oldest companions of the Holy Prophet. Bilal, an Abyssinian slave set free was a constant companion of the Holy Prophet. It was he who had the signal honor of receiving the keys of Ka'ba when the Holy Prophet made his triumphant entry in Mecca after many years of virtual exile. Muslims in thousands go to the tomb of Bilal in Damascus to offer prayers invoking God's blessings upon him.

The last public address of the Holy Prophet which is known as the farewell address contained the same teaching. He said:

O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.

While he was saying this the Holy Prophet raised his hands and joined the fingers of one hand with the fingers of the other and then said:

Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

The Quran says:

And hold fast, all together by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became brothers; and you were on the brink of a pit of fire and He saved you from it.⁴

⁴*Al-Imran*, verse 104.

text of the Holy Quran, as illustrated by the Holy Prophet of Islam and his companions through their precepts and example. All through the last fourteen centuries even the bitterest opponents of

³*Al-Hujurat*, verse 12.

⁴*Al-Imran*, verse 140.

The Muslims are enjoined to collect together in the mosques five times a day for congregational worship without any distinc-

Islam have borne testimony to the fact that Muslim society is bitterly intolerant of any discrimination sought to be made on the basis of race or color. In it lies Islam's great potentiality as a uniting force in this world riven with strife, discord, disharmony and distraction. Professor H. A. R. Gibb writes in his book *Whither Islam*:

No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour, so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of societies of the East and West.

The Founder of the Ahmadiyya Movement in Islam who claimed to be the Promised Messiah, described the object of his advent in the following words:

Do not wonder that Almighty God has in this time of need and in the days of this deep darkness sent down a heavenly light and, having chosen a servant of His for the good of mankind in general, has sent him to make uppermost the religion of Islam and to spread the light brought by the most excellent of His creatures and to strengthen the cause of Muslims and to purify their internal condition. . . . The truth will win and the freshness and light of Islam which characterized it in the earlier days will be restored and that sun will rise again as it rose first in the full resplendence of its light."

There are visible signs of the fulfilment of this Divine Plan. I am convinced that out of present turmoil, unrest and commotion, particularly in the Muslim world but not uncommon with the rest of the world, Islam will come out regenerated and resurgent.

BOOK REVIEWS

The Christian Interpretation of Religion. Edward J. Jurji. New York. The Macmillan Company. 1952. 318 pages. Price \$4.50

The theme of this book, as the author explains it, is to depict the religions of the world in the light of Christianity. He considers that, "the message of Christianity has a direct bearing upon the history of religion". He discusses the great religions of Primitives and Antiquity and the Living religions, gives a short account of each, and concludes by claiming the superiority of his own religion. He believes that in the present crisis of Communism, Asia's awakening self-consciousness, and Western decadence, the world can be saved only under the banner of Christendom.

One should welcome such a study of comparative religions provided it is based upon reasonable objectivity. One who deals with this subject should take upon himself the responsibility not only of presenting a picture of a certain religion as it is portrayed in its authentic gospel but also to enumerate his reasons for any superiority which he may claim for his own faith. Unfortunately the author fails miserably in this respect.

We take his discussion of Islam for instance. Instead of supporting his contentions from the Holy Quran or the Hadith he draws his support from such authors as Samuel Zwemer, A. J. Wensinck and J. Windrow Sweetman, some of whom are known for their extremely biased presentation of Islam.

Mr. Jurji says that where Christianity teaches that God is love revealed in Jesus, Islam affirms that God is great. True that the Muslim believe God to be Great but that does not fully convey the right conception of God in Islam. According to a Muslim, God is not only Love but that His Mercy encompasses every thing. (The Holy Quran VII:157). The distinction of a Muslim is that while he believes that God's love is a higher and more perfect relationship with the Almighty, he does not forget God's other attributes.

The author blames Islam with the allegation that in Islamic teachings about the hereafter, "the fire reserved by the damned is not balanced by the vision of holy joy and blessed fellowship with the Father". Nothing could be farther from truth. While Islam considers that the Communion with God is the real paradise, it also asserts that this heaven can start in this very world. Islam believes in the innocent birth of every man and thus takes the label of inherited damnation off his back given by the belief that every person is born sinful. Unlike Christianity Islam advocates that while heaven is eternal, hell is temporary and that the final and ultimate goal of every human soul will be to attain communion with the Creator. Could there be any better expression of God's Mercy, Grace and Love than the Islamic teachings that He accepts true and earnest repentance directly from him without any Redeemer and wipes away all of his previous sins when a man sincerely turns toward Him.

Mr. Jurji disposes off the Muslim belief that the Holy Prophet Muhammad is foretold in the Bible by merely saying that this view is "fully unsubstantiated". He is guilty of "unsubstantiating" himself unless he would have discussed at least some of the important arguments offered by the Muslims. How can he deny the reference in *Deuteronomy* (18:15-20) where the Lord tells Moses that He will raise them a Prophet from among their brethren, like unto Moses? Surely he must also be aware of the other reference in *Deuteronomy* (33:2) where the Lord promises to shine forth from mount Paran (near Mecca, the birth place of the Holy Prophet) with ten thousands of saints and a fiery law. Do these prophecies not say that the coming prophet "shall speak unto them all that I shall command him"? Could these prophecies be applied on Jesus who clearly admitted that, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come."? (*John* 16:12-13).

Here Jesus says very clearly that he is not the one who is giving all the teachings, that the Comfortor, the Spirit of Truth, is yet to

come so that the mankind can get all the truth as prophesied in Deuteronomy. Can the prophecy that the coming Prophet will come with a law be applied on Jesus when he himself says that his job was only that of fulfilling the previous law (*Matt. 5:17-18*)?

Mr. Jurji also charges Islam with "the resurgence of paganism, overlay of superstition and sanctioned magic" presenting Reverend Zwemer as his reference. If that is the way in which the issues should be decided then Christianity will have to defend itself from many a heinous doctrines and beliefs. Of course no where else could there be a clearer example of introduction of pagan ideas in a monotheistic religion than that of incorporation of the doctrine of Trinity by St. Paul in Christianity.

Any fair-minded scholar will consider Mr. Jurji's contention ridiculous that in the Muslim world, "the name of Muhammad usurped the place of Allah".

Any body who criticizes the Caliphate as an institution with "blood-stained annals" simply because of the mistakes of some misled Muslim kings should first look at his own house where, duly approved by the church, cruelty, tyranny and barbarianism remained the rule of the day for many a centuries.

How ignorant of Mr. Jurji to allege that in the Islamic theology there is "no real commitment to His (God's) love, no unselfish regard for the non-Moslems". From the very outset, the Holy Quran describes God as "the Sustainer of all universes" and therefore, accepts every human being as his own brother. On such sordid charges one is reminded of the reference in the New Testament when a woman of Canaan came to Jesus and implored him to have mercy on him, he answered that, "It is not meet to take children's bread, and to cast it to dogs". Surely this is not a very glorious example of "unselfish regard" for the non-Israelite people.

Looking at his own house, Mr. Jurji contends that "the Christian accepts the Old and New Testament as the Word of God". His definition must be extremely narrow because the overwhelming majority of the Christian scholars do not accept that the Bible is in its entirety the word of God. How many Christian scholars today be-

lieve that in the beginning of the world the things happened actually the way they are described in the Bible?

The book fails in its purpose unless it compares the conception and teachings of various religions from the very text of the Holy gospels accepted by the respective religions. To judge any religion from biased sources, to hurl unsubstantiated attacks on their teachings, to charge them with false accusations and to present an untrue picture of other religions in order to prove the superiority of one's own is neither just nor becoming of a religious scholar.

The Arabia of Ibn Saud. Roy Leblicher, George Rentz and Max Steineke. New York. Russell F. Moore Company Inc. 1952. 180 pages.

The subject matter of *The Arabia of Ibn Saud* was originally part of a handbook series prepared for the orientation of the employees of the Arabian American Oil Company which has now been published in a special edition.

This volume treats of the geographical, historical and cultural backgrounds of the Middle East, particularly of Saudi Arabia. The book is divided into three parts. The first part discusses the history of Arabia from the period of the Sumerians through the rise of Islam to our times. The second part deals with the government, industries and geographical characteristics of the Peninsula. In the last part the authors have discussed the religion, literary heritage and social customs of the Arabs. The book is handsomely produced and is profusely illustrated with dozens of maps and photographs.

The discussion of Islam in *The Arabia of Ibn Saud* is quite earnest and it shows a spirit of understanding which many Western writers lack when writing about Islam. However, it is sad to find some misunderstandings still prevailing even in such a sympathetic book. Any wars waged in the time of the Holy Prophet and early Caliphs were purely defensive. History furnishes ample evidence to prove that no religion can have a lasting footing among any people by the use of force.

BOOKS ON ISLAM

—The Holy Quran with English Translation and Commentary	Vol. I \$15.00 Vol. II 5.00
By Hazrat Ahmad, the Promised Messiah, Founder of the Ahmadiyya Movement:	
—The Teachings of Islam	2.00
By Hazrat Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement:	
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